



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

KC

18986

NEDL TRANSFER



HN 6B67 R

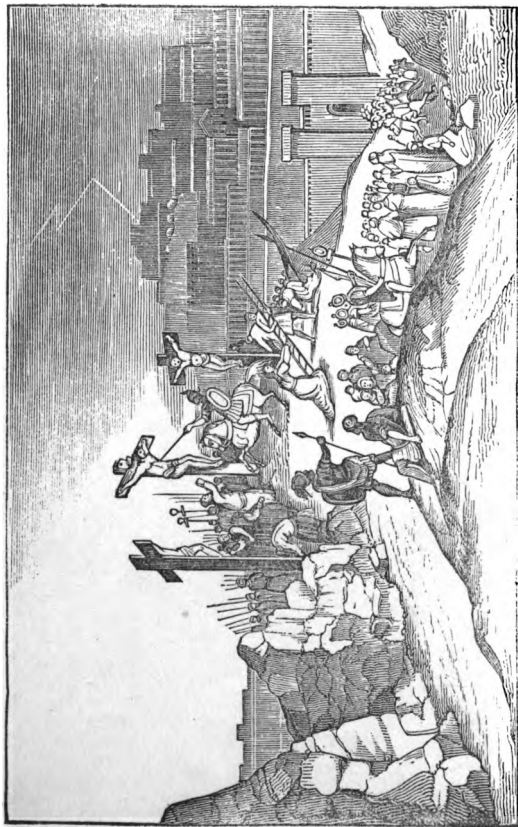
KC 18986

— Mrs Peabody —

— From her friend

Aug 7th 1853.

M. D. Evans



"The Cross was now placed in the earth, and two others with malefactors upon them, on either side one, and Jesus in the midst" — See page 21

A

VIEW OF CHRIST.

“Behold the Lamb of God, which taketh away the sin of the world.” John 1: 29.

By CALEB KIMBALL,

AUTHOR OF “YOUNG CHRISTIAN DIRECTED,” “HOLY SPIRIT RESISTED,” “SINNER SAVED,” &c. &c.

Written for the Massachusetts Sabbath School Society, and revised by the Committee of Publication.

SIXTEENTH EDITION.

BOSTON:

MASSACHUSETTS SABBATH SCHOOL SOCIETY,

DEPOSITORY, No. 13 CORNHILL.

1852.

KC 18986



Entered according to Act of Congress, in the year 1847,

By CHRISTOPHER C. DEAN,

In the Clerk's Office of the District Court of Massachusetts.

STEREOTYPED AT THE
BOSTON TYPE AND STEREOTYPE FOUNDRY.

PREFACE.

THE reader will find in the following pages a scriptural View of Christ, as our atoning Priest, Intercessor, and Judge. My object in taking this view of the Saviour has been, to discover to the sinner the nature and magnitude of his guilt, and open to him the way of pardon ; as well as point out to believers the only unfailing source of encouragement, hope, and consolation. The character and work of Christ should be regarded by all with the deepest interest ; and it is hoped that the considerations here presented may lead those who read them to a just appreciation of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

CONTENTS.

CHAPTER I.	
	PAGE.
A View of Christ in his Atoning Sufferings.	11

CHAPTER II	
Sinners should take a View of Christ crucified in the present World.	31

CHAPTER III.	
Godly Sorrow resulting from a View of Christ crucified.	36

CHAPTER IV.	
A View of Christ at Judgment.	41

CHAPTER V.	
Christ as God, precious to the Believer.	49

CHAPTER VI.	
Christ as Man, precious to the Believer.	61

CHAPTER VII.

Christ as Mediator, precious to the Believer. 67

CHAPTER VIII.

Christ as Intercessor, precious to the Believer. ... 76

CHAPTER IX.

Christ precious to the Believer, in the Gift of
the Spirit. 87

CHAPTER X.

Christ precious to the Believer, in the Bestow-
ment of heavenly Blessedness. 98

A VIEW OF CHRIST.

A

VIEW OF CHRIST.

CHAPTER I.

A VIEW OF CHRIST IN HIS ATONING SUFFERINGS.

“Yet it pleased the Lord to bruise him.” — Is. 53: 10.

“For even Christ our passover is sacrificed for us.” —

1 Cor. 5: 7.

WHEN we open our eyes upon the works of creation, we are met on every side by objects of contemplation of the liveliest interest. The sun, moon, and stars, the air and water, the earth with its inhabitants and productions, so infinite in number and variety, so various in form, beauty, and proportion, afford themes of contemplation which may task to the uttermost the

mightiest intellect, while, at the same time, they may be viewed with intense interest and delight by those, whose feebler powers, though not able to grasp the lofty and sublime, are still designed by their Creator for great activity and enjoyment. The works of providence too, no less than those of creation, present to the mind subjects for meditation of equal variety and importance. Here we behold the Creator moving silently, but with great power and majesty, in the accomplishment of his eternal purposes. The work of redemption, as unfolding the great mysteries of godliness, furnishes themes for contemplation of still greater interest. Deep, boundless, and incomprehensible as it is, the mind that can be moved by all that is lofty in conception, or great in wisdom and knowledge, as well as by the richest displays of infinite goodness, mercy, and love, will dwell upon it with the profoundest delight. Through these works of an uncreated mind, we are led up to the Supreme Jehovah, the great Author and

Possessor of them all. Here all is vast, incomprehensible, and glorious ; God eternal and infinite — God everywhere, and all in all. Waving, however, for the present, these subjects of absorbing interest, I design, in this little work, to take a view of Christ, the second person in the Sacred Trinity, the brightness of the Father's glory, — an object, surely, which fallen man should ever contemplate with the deepest reverence and the purest delight. It would be gratifying to contemplate the Saviour as he existed, prior to his incarnation, in that glory which he had with the Father before the world was. We might dwell with hallowed delight around that memorable spot, honored as the birthplace of the Prince of Peace, and view with intense interest the infant Jesus lying in a manger, as God manifest in the flesh, when he assumed the form of a servant, and was made in the likeness of men. We might follow the Saviour with a glow of sacred pleasure, as he went about doing good ; instructing the ignorant, heal-

ing the sick, and cleansing the lepers ; causing the deaf to hear and the dumb to speak ; raising the dead, and casting out devils ; and, as the Sun of Righteousness, pouring the light of truth upon the darkness of this fallen world. But all these interesting views of the Saviour we must now pass by, with the bare statement of his own remarkable declaration, — “ Before Abraham was, I am ;” and with the testimony of an apostle, that “ he was with God, and was God,” and, as God, was manifest in the flesh ; and that in him, as a divine personage, dwelleth all the fulness of the Godhead bodily.

It is my purpose in this chapter to take a view of Jesus as our atoning Saviour, as wounded for our transgressions, bruised and pierced for our iniquities, and crucified as the propitiation for the sins of the world. Those who have read the history of Christ, as given by the four Evangelists, will readily admit that his atoning sufferings were severe and complicated. From the time

that the Saviour entered upon his public ministry, the leading characters in the Jewish nation began to pursue him with the most bitter and unrelenting opposition. At one time they declared that he had a devil, and was mad; and at another, that he cast out devils through Beelzebub, the prince of the devils. On one occasion they led him to the brow of the hill on which their city was built, and were just ready to take his life by thrusting him down headlong. Let us now follow him to the garden, where commenced, in a peculiar manner, the scene of his atoning sufferings. Here he began to drink that bitter cup of which he once said, "The cup which my heavenly Father hath given me, shall I not drink it?" Attended by three confidential disciples, he now began to be sorrowful, and very heavy, and said unto them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch." And he withdrew from them a short distance, and prayed, "Father, if thou be willing, remove this cup from me :

nevertheless, not my will, but thine be done." This petition he repeated at three different times, nearly in the same words : — "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground." — Luke 22: 44. He was now bearing the sins of the world; and, while enduring the curse which they deserved, his mental anguish became so intense, that blood was forced from his veins, which mingled with a copious sweat, and fell profusely to the ground. At this moment, when his bodily sufferings became too great for human nature to sustain, an angel was sent from heaven to strengthen him, lest he should sink beneath the accumulating load. Having finished his bloody conflict in the garden, he immediately entered upon another scene of strange and striking interest. It was night, and there met him a band of soldiers from the chief priest and elders, with lanterns and torches, armed with swords and staves, as if to arrest a man

who had been guilty of the greatest enormities. Strange to tell, Judas is at their head. He advances slowly, as if ashamed of his treacherous work, and approaching the Saviour, says, "Hail, Master," and kisses him. Jesus meekly replies, "Judas, betrayest thou the Son of Man with a kiss?" Was it not enough that Jesus should be arrested by armed and bitter persecutors? O no! his keen sensibilities must be wounded afresh by the treachery of Judas, one of his chosen disciples, who had heard his prayers, and shared his confidence, and witnessed his stupendous miracles, and who had listened for years to his impressive and heavenly instructions. Ardent Peter was there, and, with his accustomed readiness to act, smote a servant of the high priest, and cut off his right ear. Jesus gently rebuked him, and, prompted by divine benevolence, immediately touched the ear, and it was made whole. His disciples now forsook him and fled, and he, though Lord of the universe, who by a

single petition might have had twelve legions of angels to defend him, consented to be bound. He makes no resistance; he meekly bears it; he murmurs not, while led as a prisoner to meet unprotected his deadly enemies, in the palace of the high priest. Wonderful condescension! Godlike forbearance! "I have trodden the wine-press alone, and of the people there was none with me." Here, again, he experienced still further indignities. His enemies revile him; they spit upon him with contempt, and, in derision, smite him with the palms of their hands. His holy soul was moreover pained by the cowardice and falsehood of Peter, who declared with curses and bitter oaths, in the presence of his Lord, that he knew not the man. The soldiers also blindfold him, and smiting him on the face, tauntingly exclaim, "Prophecy; who is it that smote thee?" And yet he bears it all with the humility and meekness of the Lamb of God. In the judgment hall of Pilate, the Roman governor, they asked

him many impertinent questions, but he answered nothing. "He is brought as a lamb to the slaughter ; and, as a sheep before her shearers is dumb, so he opened not his mouth." Here, where justice ought to have prevailed, he was denied the privilege of an impartial trial ; and thus was fulfilled the declaration of the prophet, "He was taken from prison and from judgment, and who shall declare his generation ?" Before Herod, also, he was insulted and provoked, and contemptuously set at naught by him, and his men of war. And yet no unhallowed feeling was stirred in his bosom, no frown of indignation sat upon his brow. Mysterious truth ! "God was manifest in the flesh." Again we behold him at the bar of Pilate, amidst the clamorous outcries of priests and scribes, "Crucify him ! crucify him !" in all the meekness and gentleness of the lowly Jesus. Although acknowledged just, he was condemned to die, and cruelly scourged by the Roman governor. Being now delivered up entirely to the will

of his enemies, the soldiers arrayed him in a purple robe, and put a reed in his hand for a sceptre, and placed a crown of thorns upon his head; while one with a cane smote upon it, to drive still deeper into his flesh those instruments of torture, and, if possible, add bitterness to gall; and then, to complete the climax, they bowed their knees before him in contumelious and hypocritical worship.

“ Why do no rapid thunders roll?
Why do no tempests rock the pole?
O, miracle of grace!
Or why no angels on the wing,
Warm for the honor of their king,
To punish all the race? ”

Let us now stand on Calvary, and take a view of Christ in the last scene of his atoning sufferings. Weary and exhausted with what he had already endured, he comes bearing his cross to the place of execution. “ He is brought as a lamb to the slaughter.” Patient and submissive, he offers no resistance. His enemies nailed his hands and feet to the accursed tree,

thus fulfilling the declaration of the Psalmist concerning him, "They pierced my hands and my feet." The cross was now placed in the earth, and two others with malefactors upon them, on either side one, and JESUS in the midst. "He was numbered with the transgressors." And is not this enough? Is not malice by this time satiated with its enormities? O, no! they must wag their heads in contempt, and lift their voices in scornful exultation and triumph. "Thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." The thieves also, which were crucified with him, cast the same in his teeth; while one by the cross gave him to drink vinegar mingled with gall. In all this how strikingly was fulfilled the declaration of the Psalmist respecting him, "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, he trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in

him." Ps. 22: 7, 8. The heavens were now covered with the drapery of mourning, and the sable curtains of night hung over the land at noonday, as if to prepare the mind for the most awful scene in his expiatory sufferings. Up to the present time the Father had sustained him by his presence, but now comes the filling up of the cup of his atoning agonies. To complete the great work of atonement, and satisfy divine justice, the Father withdrew his presence, and left his Son alone and desolate, unprotected and helpless, entirely in the power of wicked men, and still more artful and malignant devils. Said the Saviour to those who arrested him, "This is your hour, and the power of darkness." The hosts of despair, now leaving their dreary caverns, assemble in crowds around the cross, and with malignant joy exult and triumph over the Son of God. Jesus is in their power, and all the activity of their mighty intellects is employed to vex and weary out his sinking soul. Not a

being in the universe comes to his relief. O, what an hour is this! "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger." Lam. 1: 12. The scene is about to close. In addition to the bodily sufferings of the Saviour, his keen mental anguish, — resulting from a clear view of all the sins which ever had been or ever would be committed by those for whom he died, with all their varied hues of criminality, which lay with crushing weight upon his soul, — together with his infinite sensibility to the demerit of transgression, and the trials and sorrows of his redeemed people, now pressing so heavily upon him, formed an aggregate of suffering, which satisfied divine justice, and of which no finite mind can form any adequate conception. Jesus, overwhelmed, exclaimed, "My God, my God, why hast thou forsaken me?" and yielded up the ghost. His dying pang con-

vulsed the world. The veil of the temple was rent in twain. The earth quaked ; the rocks rent ; the graves were opened, and the pious dead arose, as if to sympathize with their expiring Lord.

These are the leading facts in regard to the atoning sufferings of Jesus, whom they slew, and hanged on a tree. But who perpetrated this dreadful deed ? “ The wicked Jews and cruel Romans ! ” you are ready to exclaim. True, indeed ; but are they the only ones implicated in the guilt of crucifying the Son of God ? O no ! That child, who is old enough to commit sin, virtually took a part in the tragic scene. That delicate female, whose heart would palpitate at taking the life of an insect, virtually assisted in nailing her Saviour to the cross. That moral man, who never dreamed that murder was in his heart, placed the crown of thorns upon the Saviour’s head, and opened the wound in his side, from which issued blood and water. You may well exclaim, “ Alas ! my sins have slain the

Lord." We are all verily guilty in this matter. The young and the old, the rich and the poor, the saint and the sinner, are alike involved in the guilt of crucifying the Son of God, and putting him to open shame. The Bible declares it. "All we like sheep have gone astray ; we have turned every one to his own way, and the Lord hath laid upon him the iniquities of us all." Is. 53 : 6. "Who his own self bare our sins in his own body on the tree." 1 Pet. 2 : 24. But why was the Saviour pierced ? Let an inspired prophet give the answer : "But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed. For the transgression of my people was he stricken." Is. 53 : 5, 8.

I have taken this view of the atoning sufferings of Jesus, that you may have a clear discovery of the nature and depth of your guilt, the worth of the soul, the price paid for its redemption, the ground of par-

don and acceptance with God, and the only way opened for sinners by sovereign grace to a holy and blissful heaven. "The blood of Jesus Christ, his Son," says an apostle, "cleanseth us from all sin." By this we must be washed, justified, sanctified in the name of the Lord Jesus, and by the Spirit of our God. The righteousness of Christ, your only defence as a sinner against the demands of retributive justice, consists in his perfect obedience to the divine law, and his sufferings and death upon the cross, as an expiation for human guilt. This righteousness, received by faith, makes the sinner just. Says an apostle, "Christ is the end of the law for righteousness to every one that believeth." "Being justified by faith, we have peace with God, through our Lord Jesus Christ," — "who of God is made unto us wisdom, righteousness, sanctification, and redemption." "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation,

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus." We beheld Jesus, though holy and harmless, expire upon the cross for our sins, to satisfy divine justice ; and now let us follow him a step further. "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Mark 15 : 43, 46. But death could not hold him long, nor the grave confine him. Early on the third day after his burial, "Behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon

it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake, and became as dead men." Matt. 28: 2—4. Amidst these remarkable displays of divine power, Jesus rose in triumph from the grave; appeared several times in a bodily form to his disciples; showed them his hands and side, which were pierced; spake to them, ate in their presence; gave them specific instructions in things pertaining to his kingdom; and then "led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50, 51. The same apostle adds, in Acts 1: 9, that "while they beheld, he was taken up, and a cloud received him out of their sight." "Who was delivered for our offences, and was raised again for our justification." Rom. 4: 25. "It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather,

that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8 : 33, 34. Of his exaltation in heaven, the apostle Paul has given this most eloquent description : "And set him at his own right hand, in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named ; not only in this world, but also in that which is to come ; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1 : 20 — 23. The resurrection of Christ is to all his followers an earnest, that they also will rise from the dead, with bodies incorruptible ; his ascension to heaven in a glorified form, is an earnest to them, that they also, with renovated spirits and bodies, shall be caught up together in the clouds, to meet the Lord in the air, and so shall they ever be with the Lord. "Father, I will, that they whom thou hast given me, be with me where I

am, that they may behold my glory, which thou hast given me." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "Wherefore, comfort one another with these words."

CHAPTER II.

SINNERS SHOULD TAKE A VIEW OF CHRIST
CRUCIFIED IN THE PRESENT WORLD.

“They shall look on him whom they pierced.”—
John 19: 37.

“And all the people that came together to that sight,
beholding the things which were done, smote their
breasts and returned.”—Luke 23: 48.

THE scene of Calvary, when Jesus suffered and expired on the cross, is most grand and awful. Here we see God's high regard for the honor of his law; here we behold at one view his inflexible justice and hatred to sin, blended with the most melting and overpowering displays of divine love and mercy ever made to our fallen world. The Son of God, once clothed with uncreated majesty and glory, and an object of univer-

sal adoration and praise, now hangs a suffering victim upon the cross, bearing submissively the punishment due to our sins in his own body on the tree ; for it pleased the Father, in redeeming the world, to lay upon his well-beloved Son the iniquities of us all. Whether we contemplate the dignity and exaltation of the being who was crucified, the variety and degree of his sufferings, or the character and condition of those for whom he died, the subject is certainly one of the most intense and absorbing interest. Sinners should, in the present life, take a deliberate and serious view of Jesus, as he appeared in the garden, at the bar of Pilate, and on the cross, wounded for their transgressions, and bruised for their iniquities. I speak now of obligation ; for we are bound to do that which will result in our highest good. Sinners must discover and feel their sins, before they will abhor and forsake them ; and where can they get such an affecting view of their nature and tendency, as when they look at them through

the atoning sufferings of Jesus? In the blackness of that cloud, which hung over the cross; in the darkness of that night, which covered the land at noonday; in the fury of that storm, which beat with such violence upon the defenceless head of the Son of God; in the inflexibility of that justice, which turned not away its sword from the heart of him who was the brightness of the Father's glory, and the express image of his person; in the accumulated woes which fell like thunder-claps upon the innocent Lamb of God, as the tokens of his displeasure against sin; and, finally, in that memorable cry of Jesus, "My God, my God, why hast thou forsaken me," — we see what sin is, what it has done, and will do, unless, in the exercise of deep repentance, it is washed away by the blood of atonement. If such keen mental anguish, such horror, such agony and death, were combined in the scene on Calvary, when the innocent suffered for the guilty, what will be experienced in the world of despair, where the

guilty shall bear his iniquities, and feel the endless pressure of that amazing weight of wrath, which the Son of God himself could not sustain? If these things were done in the green tree, what will be done in the dry? And when you reflect also that, had you been the only sinner to be redeemed, and had you been guilty of only one act of disobedience, Christ must have undergone all that he did to procure your pardon, you have presented to your mind, in a most impressive light, the enormity of transgression. "The wages of sin is death." "Cursed is every one that continueth not in all things written in the book of the law, to do them." "Christ hath redeemed us from the curse of the law, being made a curse for us." Christ crucified, when contemplated by the sinner, has also a melting and subduing influence. Is your heart hard? A view of the atoning sufferings of the Lamb of God will soften it. Are you asleep in stupidity? The dying cry of Jesus will break this guilty slumber. Are you skeptical? Gaze upon

the scene of Calvary, and you will be constrained to exclaim with the Centurion, "Truly this was the Son of God." When the sinner, enlightened by the Holy Spirit, gets a view of his sins as exhibited in the atoning sufferings of Jesus, he will cry out, in the bitterness of his soul, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirits." "Oh! wretched man that I am; who shall deliver me from the body of this death?" "Sirs, what must I do to be saved?"

CHAPTER III.

GODLY SORROW THE RESULT OF A VIEW OF
CHRIST CRUCIFIED.

“They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” — Zech. 12: 10.

GODLY sorrow is brokenness of heart in view of sin committed against God, and discovered to the sinner by the operations of the Holy Spirit. A truly convicted sinner is distressed, and his distress will be in proportion to the clearness of his discovery of the purity and extent of the divine law. A view of his ingratitude, unbelief, pride, hardness of heart, forgetfulness of God, want of love to him, contempt of his au-

thority, and the work of his Spirit, and his repeated refusals of pardon, offered to him through the atonement and mediation of Jesus Christ, serve only to deepen his sense of deserved wrath. He sighs beneath his burden; he trembles in view of the fiery indignation before him. On the cross hangs his substitute, the Lamb of God, the propitiation for the sins of the world. In him are combined love, compassion, mercy, kindness, ability, and willingness to save; all, in a word, which he, as a guilty, perishing sinner, needs to deliver him from the bondage of corruption, and bring him into the glorious liberty of the sons of God. Standing by the cross with a burdened heart, he looks on him whom he pierced. The sight is affecting. Conscious of his guilt and unworthiness, he cries, "God be merciful to me a sinner." His cry is heard. The dying whisper of Jesus falls upon his ear—"Look unto me, and be ye saved." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

“Him that cometh unto me I will in no wise cast out.” Encouraged by these invitations, he looks again with an imploring eye : the sight of his suffering Saviour penetrates his soul ; his heart breaks ; the adamant is dissolved ; his burden disappears ; and, amidst the gushing streams of penitential grief, he mourns over those sins which crucified his Lord. In deep humility and contrition, he exclaims, —

“ Yes, my Redeemer, they shall die, —
My heart has so decreed ;
Nor will I spare the guilty things,
Which made my Saviour bleed ”

Free and full forgiveness is the result of brokenness of heart. Thus the sinner, standing by the cross, enters the path to heaven. He has only to stand there, and with a broken heart confess his sins, and find mercy ; to look unto Jesus, and receive from him life everlasting ; to believe in Christ, and be justified and saved. Stupid sinner, stand by the cross, and gaze upon Him who

bled thereon, until your guilty slumbers are broken by the agonies of a dying Saviour. Trifling sinner, gaze upon the scene of Calvary, until your trifling is exchanged for the exclamation, "Truly, this was the Son of God." Sinner, bound in chains and led captive by Satan at his will, Christ crucified proclaims liberty to the captive, and the opening of the prison to them that are bound. Awakened sinner, Christ crucified is your refuge ; —

" Go to his bleeding feet, and learn
How freely Jesus can forgive."

Burdened sinner, Christ crucified, who has borne your sins, and carried your sorrows, is your Almighty deliverer. Cast your soul upon him, and he will sustain you. Sinner, trembling beneath the curses of God's violated law, amidst the thunders, and lightnings, and quaking of Sinai, Christ crucified is the end of the law for righteousness to every one that believeth. Believe on the Lord Jesus Christ, and thou shalt be saved. Desponding sinner, just

ready to despair, look upon an expiring Saviour, whose blood cleanseth from all sin, and, with sinking Peter, cry from the heart, "Lord, save me, or I perish;" and his arm of mercy will be extended for your deliverance. Famishing sinner, the tree of life, the leaves of which are for the healing of the nations, stands by the cross, and you have only to partake of it, and live forever.

O, the infinite fulness and freeness of that redemption which has been purchased for sinners by the sufferings and death of an atoning Saviour! "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money and without price." And of him that cometh, the Saviour observes, "I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem; and I will write upon him my new name." "He that hath ears to hear, let him hear."

CHAPTER IV.

A VIEW OF CHRIST AT JUDGMENT.

**“Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him.”
—Rev. 1 : 7.**

A DAY of general judgment, when the assembled universe shall meet in one vast congregation, to be judged by Christ, according to the deeds done in the body, is clearly revealed in the word of God. “Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17 : 31. “For we must all appear before the judgment-seat of Christ, that every one

may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "In the day when God shall judge the secrets of men by Jesus Christ." Rom. 2: 16. "When the Son of Man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25: 31, 32. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11—13. From these passages, it is evident that there will be, at the end of this world, a

day of general judgment ; and that Christ will be the Judge. What an amazing scene will be witnessed, when the assembled universe shall stand in judgment before the Son of Man, "whom they slew, and hanged on a tree." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, (1 Thes. 4 : 16 ;) and then all that are in the graves shall hear his voice, and come forth to judgment. The sea shall give up the dead which are in it, and death and hell shall deliver up the dead which are in them ; and they shall be judged, every man according to their works." Christ, though once a helpless prisoner at the bar of Pilate, will now sit in infinite majesty on his great white throne, with a canopy of glory above his head, surrounded with the principalities and powers of heaven, and clothed with the high prerogatives of an infinite and sovereign judge. Before him all nations shall stand in one immense congregation, to be judged accord-

ing to the deeds done in the body. "Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." The period has now arrived, when it shall be certainly known who are for Christ, and who are against him. His enemies are all subdued under his feet. Every knee bows, and every accusing voice is hushed in silence. The finally impenitent, overwhelmed with dismay, gaze in dumb consternation upon Him whom they reviled, and persecuted, and spit upon, and crowned with thorns, and nailed to the cross, and insulted in his dying agonies; while he now appears as the omniscient Judge of quick and dead. Most gladly would they look elsewhere, but they cannot. Most gladly would they fly from his presence, but they must not. Most gladly would they take shelter beneath the rocks and mountains; but the rocks and mountains refuse to shelter them. Jesus, whom they crucified, whose religion they despised, and whose cause they trampled

upon in the days of their flesh, is now to be their final Judge, and decide their destinies for a whole eternity. Conscience awakes, to sleep no more. The judgment is set, the books are opened, and every sinner, by a glance in the effulgence of that day, will discover the number and magnitude of all his iniquities. The hope of escaping detection has fled. The veil of a hypocritical exterior has vanished. The piercing eye of the omniscient Judge surveys that vast assembly with an overwhelming scrutiny. With the most perfect ease, he will declare all the secrets of the human heart. In the clear light of that awful day, he will exhibit to the universe every secret and open sin ; and will discover to the satisfaction of all, the demerit of every act of disobedience. He will fully vindicate his law, character, and government, and prepare both friends and foes to pronounce his decision just. Having ascertained, by accurate investigation, the character of each, the judge will separate them one from another, as a shepherd di-

videth his sheep from the goats. The righteous, redeemed by his blood, and justified by faith, he will now fully acquit, and place on his right hand as a token of his approbation. The wicked, covered with guilt and shame, and stung with the rebukes of conscience, he will place on his left hand, as a token of that sentence of condemnation, which he is just ready to pronounce. All things are now ready for the final sentence. An awful stillness reigns through that vast congregation. Every eye is fixed, and every heart is full of expectation.

“All stand waiting
For their last decisive doom.”

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt. 25 : 34—41. And

all the finally impenitent, with all their guilt upon their heads, will be driven away from the presence of the Lord, and from the glory of his power into outer darkness; there shall be weeping and gnashing of teeth. The door of their eternal prison shall be closed upon them, and bolted by the hand of infinite justice, while the smoke of their torment ascendeth up forever and ever; upon whose condensed and fearful columns will be inscribed, in characters legible to the universe, "Righteous art thou, O Lord God Almighty. Just and true are thy ways, thou King of Saints." Then all the ransomed of the Lord, with Christ at their head, shall ascend in triumph to the heavenly Zion, with songs and everlasting joy; and, having entered into these glorious habitations, will shine forth as the sun in the kingdom of their Father, and reign with Christ forever and ever.

Dear reader, in view of such fearful and glorious results, "Prepare to meet thy God."
"Agree with thine adversary quickly, while

thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

CHAPTER V.

CHRIST AS GOD, PRECIOUS TO THE BELIEVER.

‘God was manifest in the flesh.’ — 1 Tim. 3: 16.
‘Unto you, therefore, which believe, he is precious.’
— 1 Pet. 2: 7.

I DESIGN, in this chapter, to take a view of Christ, as God manifest in the flesh; and to show that, in this respect, he is peculiarly precious to the experimental believer. The Word of God ascribes to Christ eternity, self-existence, independence, immutability, omnipotence, omniscience, omnipresence, holiness, justice, goodness, mercy, and truth; attributes which belong only to Jehovah, and which render him worthy of supreme adoration.

Eternity and self-existence. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." Micah 5: 2. "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 13. "Before Abraham was, I am." John 8: 58.

Independence. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10: 17, 18.

Immutability. "Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13: 8. "And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the work of thy hands: they shall perish, but thou remainest; and they shall all wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1: 10—12.

Omnipotence. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1: 8. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1: 16.

Omniscience. "Because he knew all men, and needed not that any should testify of man; for he knew what was in man." John 2: 24, 25.

Omnipresence. "Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

Holiness. "Who is holy, harmless, undefiled, separate from sinners." Heb. 7: 26.

Justice. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate

them one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25 : 31—34, 41.

Goodness. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him." Acts 10 : 38. He fed the hungry, healed the sick, raised the dead, cast out devils, pardoned sin, blessed his enemies, and prayed for his persecutors.

Mercy. "Father, forgive them ; for they know not what they do." Luke 23 : 34.

Truth. "Jesus Christ, who is the faithful witness." Rev. 1 : 5. "Who did no

sin, neither was guile found in his mouth."

1 Pet. 2 : 22.

Christ, possessing these divine attributes, is honored with the names and titles which belong only to Jehovah. Is the Father called God?—so is Christ. "And the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." John 1 : 1, 14. "God was manifest in the flesh." 1 Tim. 3 : 16. "And they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1 : 23. Is the Father called Jehovah?—so is Christ. "And a King shall reign and prosper. And this is his name, whereby he shall be called: The Lord, (Jehovah,) our Righteousness." Jer. 23 : 5, 6. Is the Father called the Mighty God?—so is Christ. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Is. 9 : 6. Divine works are also ascribed to Christ. "He created all things. For by him," says an apostle, "were all things

created that are in heaven, and that are in earth, visible and invisible." Col. 1 : 16. "He that built all things is God." Heb. 3 : 4. Christ sustains all things. "By him all things consist." Col. 1 : 17. He governs all things. "The government shall be upon his shoulder." Is. 9 : 6. "A sceptre of righteousness is the sceptre of his kingdom."

Christ, possessing these divine attributes, claims and receives divine homage from the holy, intelligent universe. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing

and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 11—13.

How unspeakably consoling to the true believer, that Christ, possessing these divine attributes, is able to save to the uttermost all who come unto him, and rely for acceptance with God upon his mediation and justifying righteousness. To him, therefore, he may always repair, with the utmost confidence, for the full supply of all his spiritual wants. When pressed into the dust by poverty, sickness, and sin; when assailed by foes without and fears within; when wave after wave dashes upon his troubled spirit, and he seems almost ready to sink in deep waters, he looks up with confidence to his Almighty Redeemer, and rolls all his cares and burdens upon him who made, and who sustains the universe. In this secure refuge, though the tempest beat around him with unabated fury, his soul remains calm and peaceful as the

smooth waters of an unruffled lake ; and he can smile, even amidst the war of elements and the crush of worlds. When cast, like Daniel, into the lion's den, he may fear no evil ; for the Lord will send his angel to shut the mouths of the lions, and make them harmless as lambs of the flock. When called, like the three Jews, to pass through a fiery furnace, he may rest assured that one like the Son of God will accompany him, to extinguish the fury of the flames. "Fear thou not," he proclaims, "for I am with thee ; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." The follower of Jesus looks abroad into the world, and beholds the church, a little, despised, persecuted band, apparently almost ready to be swallowed up by surrounding foes, and his heart begins to tremble for Zion, the dear object of his choice ; but again he fastens his eye upon the mighty God as her deliverer, and expiring hope revives ; and his

faith even triumphs in view of the promise that Zion shall arise and shine, and become the joy of all nations, and that the earth shall be filled with the knowledge of the Lord, as the waters fill the sea. In the light of God's Word, he clearly sees that, by the power of his risen, reigning Saviour, the beast and the false prophet shall be crushed ; the mighty fabric of pagan superstition crumble into dust ; opposing dynasties tumble to ruins ; and infidelity, with all her guilty abominations, retire in dismay before the holy principles of the Gospel of Peace.

What though the church is surrounded by embattled hosts, and, like Elisha, is hemmed in by deadly foes on every side ; she still may fear no evil, for the mountain, where she dwells, is filled with chariots of fire and horses of fire. The Lord Jehovah is her defence, and the most high God her refuge. By a single look he will discomfit her foes, and by the breath of his mouth he will dash them in pieces like a potter's vessel.

The experimental Christian numbers it among his choicest comforts, that the eye of his omniscient Saviour can search out his hidden maladies, take the just dimensions of all his woes, and mete out pardon and grace for all his necessities. That eye, which never sleeps, will follow him for good through all his trials and conflicts in this vale of tears ; it will lead him into pastures green and fair, furnished with fountains of living water, and will make his wilderness like Eden, and his desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody.

The idea also of an ever-present Saviour is unspeakably comforting to the experimental believer. When poverty smites him, and disease turns back the tide of health ; when friends stand aloof, and earthly comforts wither like a smitten flower ; his soul is still cheered by the presence of this unseen friend, who has an ear for his complaints, and a heart to feel for his infirmi-

ties. To him, therefore, he can make known, without reserve, all his trials, sorrows, and sins ; and receive from the omnipresent Jesus the kind assurance, "My grace is sufficient for thee ; for my strength is made perfect in weakness." "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee ; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee ; for I am the Lord thy God, the Holy One of Israel, thy Saviour."

The follower of Jesus beholds, in his ascended Redeemer, that holiness which fills the upper temple, and beautifies all its countless worshippers ; that benevolence which has searched out the deep miseries of our guilty race, and raised a sinking world to the hope of pardon by the efficacy of his own expiation ; and that justice, which will execute the mandates of Jehovah upon all who would finally trample down his high authority. A Saviour, whose

brow is clothed with such benignity, and whose character is graced with such perfections, will forever be an object preëminently precious to the true believer.

CHAPTER VI.

CHRIST AS MAN, PRECIOUS TO THE BELIEVER.

“For the Son of Man is come to seek and to save that which was lost.” — Luke 19 : 10.

WE shall now contemplate Christ as man; and attempt to show that, in his human nature, he is peculiarly precious to his redeemed people. An apostle, speaking of him, says, “Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Christ, when on earth, had not only the

form of a man, but, sin excepted, he possessed all the properties of a frail being, like ourselves. He was born and nurtured like other children. He was subject to hunger, thirst, weariness, pain, and death itself, like other men. As a man, he prayed and went about doing good. He ate and drank, he labored and slept, as did his brethren in the flesh. He was a man of sorrows, and acquainted with grief. He drank to the very dregs the cup of human suffering. In respect to his human nature, he was nothing more nor less than a perfect man. He is called man, and the Son of Man, more than eighty times, in the New Testament. "For verily," says an apostle, "he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suf-

ferred, being tempted, he is able to succor them that are tempted." Heb. 2: 16, 18. Christ knows, therefore, by personal experience, the trials and sorrows incident to human life. With the poor of his flock he can deeply sympathize, for, when on earth, he had not where to lay his head. For those who are tempted he knows how to feel;—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15.

"He knows what sore temptations mean,
For he has felt the same."

For the mourner, too, he has consolations. He wept at the grave of Lazarus; he comforted the widow of Nain; and although ascended to his Father and our Father, he has still the tenderness of a friend and brother, and is ever present to cheer and encourage his disconsolate ones, and to give them the oil of joy for mourn-

ing, and a garment of praise for the spirit of heaviness. Does the storm of persecution beat upon his people — they may still be comforted in the remembrance that it spent its fury upon their Saviour's head in the days of his flesh. In all their tribulations, Jesus assures them,

“ I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh and my bones.
In all thy distresses, thy Head feels the pain ;
Yet all are most needful, not one is in vain.”

For those who are burdened with a sense of sin Jesus can also feel, for he bore our sins in his own body on the tree. He has felt their amazing pressure, and from the contrite spirit he will remove the load.

Do his people, in the weakness of faith, tremble in prospect of approaching death? Let them fear no evil, for Jesus has tasted death for every man.

“ God's dying Son
Passed through the grave, and blessed the bed.”

“Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.”

Such, trembling believer, is Jesus, that man of sorrows. He assumes thy nature; he humbles himself to thy condition; he bears thy infirmities; he allows thee to call him friend and brother. His heart is full of tenderness; he feels, he weeps. Kindness and love are sweetly blended in every feature. His doctrine drops like the rain, and his speech distils like the dew. He has a bottle for thy tears—he observes each heaving sigh—he watches every contrite emotion. Thy wounded spirit he heals; thy disconsolate heart he comforts. When ready to sink, his arm of mercy is beneath thee. “O, precious Saviour,” thou mayest well exclaim, “the chief among ten thousand, the One altogether lovely!” “Thy garments smell of myrrh.” “There is none upon earth that I desire besides thee.” “My beloved is mine, and I am his—he

feedeth among the lilies." O, Jesus, I will follow thee, whithersoever thou goest. "Thy people shall be my people, and thy God my God."

CHAPTER VII.

CHRIST AS MEDIATOR, PRECIOUS TO THE BELIEVER.

“There is one God, and one mediator between God and men, the man Christ Jesus.” — 1 Tim. 2 : 5.

A MEDIATOR is one who intervenes between two opposing parties, for the purpose of adjusting terms of reconciliation. On the mediation of Christ, Mr. Flavel observes, “The true sense and import of a mediator is a middle person, or one that interposes between two parties at variance, to make peace with them.” God is infinitely holy, just, and good ; his law is holy, and he requires of all his intelligent creatures perfect obedience. Mankind have violated his law,

“for all have sinned, and come short of the glory of God.” They have set at defiance his authority, and, by repeated acts of disobedience, have rendered themselves obnoxious to his eternal displeasure. Here, then, are two opposing parties engaged in fearful controversy. God, as the great Creator and Proprietor of the universe, requires of man sinless obedience, and, as their righteous Sovereign, he demands their ceaseless homage. Men refuse to render him this obedience and homage. Justice loudly demands the death of the transgressor, and the sinner is about to receive upon his guilty soul the fearful penalty of God’s violated law. At this momentous crisis, Jesus, the second person in the sacred trinity, steps forward, and offers to mediate between God and the sinner. He consents to assume our nature, to appear in this world in the form of a servant, and endure an amount of suffering that shall satisfy divine justice, and open the way for a world of rebellious sinners to be reconciled to God. The Father accepts

the offer ; and, in due time, his Son appears in our world, and is made a sin-offering for our redemption. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." He comes as God, to give efficacy, worth, and dignity to his mediation. He comes as man, that in this capacity he may, in our stead, perfectly obey the divine law, which we have broken, and, as our substitute, endure its penalty, and make atonement by bearing our sins in his own body on the tree. By this mysterious union of the divine and human natures, he became an adequate mediator, and, by his sinless life, his sufferings, and death upon the cross, he finally completed the work of human redemption, and opened the way for God to be just, and yet justify him that believeth in Jesus.

O, how unspeakably precious must such a mediator be to all the people of God ! He has redeemed them from a world of endless

burnings. "Christ hath redeemed us from the curse of the law, being made a curse for us." Their spiritual servitude is forever at an end: Sin and Satan shall have no more dominion over them. Through the mediation of Christ, their infinite sins are blotted out. By the efficacy of his atoning blood they are washed from all their iniquities, and are made the partakers of his holiness. From Christ they receive a perfect righteousness, in which they are justified freely, and made heirs of God. All those hopes for eternity, and those precious consolations which flow from reconciliation to God, are the fruits of his mediation and death. In Christ they live, and in him they have communion with God. Their fellowship is with the Father, and with his Son Jesus Christ. By faith in him, as their Redeemer, they enjoy peace of conscience, and become the temples of the Holy Ghost. A holy tranquillity pervades their spirit. Their peace flows like a river, and the Sun of Righteousness shines upon their

path. Through the mediation of Christ, his devoted followers receive an appropriating faith ; and, while abiding in him, all the divine promises are theirs. They are entitled to fulness of joy, to a hope that maketh not ashamed, to be as Mount Zion, which cannot be removed, and have an assurance of the life that now is, and of that which is to come. Through the mediation of Christ, believers have access to God in prayer, and drink freely at the river of his pleasure. They are introduced into his holy family, become his adopted children and the objects of his everlasting favor. In Christ they will gain the final victory over sin and hell, death will lose his sting, and the grave its victory. With Payson, they will exclaim, "I have not fought, but Christ has fought for me ; I have not run, but Christ has carried me." "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Through faith in their great Redeemer, believers will finally enter heaven, be made kings and priests

unto God, and shine forth as the sun in the kingdom of their Father. O, what everlasting thanksgivings will the saints present to the Lamb who redeemed them, when they shall plant their feet firmly upon Mount Zion above, and, from their lofty abode, look down upon that lake of unquenchable fire from which they have been rescued, up to the noble elevation to which they are raised, around upon the holy scene of love, and peace, and joy unspeakable and full of glory, of which they are the happy participants, onward to those illimitable fields of knowledge, holiness, and felicity, still unexplored before them, and all the purchase of their risen Mediator! And when He, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes, then will they sing, with an energy that shall never tire, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and

glory, and blessing." "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign forever and ever."

Such is Jesus, the mediator of the new covenant, our defence and hiding-place from the displeasure of an incensed God. He threw himself between us and the sword of divine justice, and by the shedding of his own blood, allayed the fury of that storm of wrath, which must have beaten with unabated violence upon our defenceless souls forever and ever. We look with admiration upon that noble act of Marcus Curtius, so much celebrated in Roman history. When informed by the oracle that the great breach made by the earthquake could not be closed, except something of worth were cast into it, animated with love for the commonwealth, he hastened to the yawning chasm and cast in himself. But

for an infinitely higher and nobler purpose did Jesus offer himself a willing sacrifice upon the altar of justice. A world's redemption was in his heart. His death procured our life ; his mediation and blood our peace and pardon. By one offering he hath perfected forever them that are sanctified, and secured for himself a glorious church, to be the object of his eternal delight, and over which he may rejoice with exceeding joy in the presence of his Father and our Father, at the right hand of the Majesty on high. O, the infinite debt of gratitude and love which is due from us to such a mediator ! His heart was most intensely engaged for our salvation, and can we be cold and heartless in his service ? He deemed no sacrifice of blood and treasure too great to purchase our redemption, and can we follow him at a distance ? Can we speak or think of him without feeling a hallowed emotion ? Can we refuse any amount of self-denial or labor to promote that cause for which he bled ? For such a mediator,

and in such a cause, we may well present our bodies, that is, our entire selves, a living sacrifice, holy, acceptable unto God, which is our reasonable service.

CHAPTER VIII.

CHRIST AS INTERCESSOR, PRECIOUS TO THE
BELIEVER.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” — Heb. 7 : 25.

WE shall now contemplate Christ as our intercessor at the right hand of the Majesty on high ; carrying forward, in this capacity, the great work which he has undertaken, until, his elect all being gathered into their heavenly mansions, the mediatorial kingdom shall be given up to the Father, and God shall be all in all.

“If any man sin,” says the apostle John, “we have an advocate with the Father,

Jesus Christ the righteous." 1 John 2: 1. Under the Mosaic dispensation, the priest went daily into the holy place, and burnt incense upon the holy altar; but into the holy of holies went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people. Heb. 9: 7. This was typical of Christ, our great High Priest, who, having completed his mediatorial work on earth, entered into heaven itself, now to appear in the presence of God for us. Heb. 9: 24. Christ presented his own blood upon the altar above, where, as our prevailing advocate, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Heb. 9: 12.

Consider now the character of our intercessor. He is the beloved of God, his elect,

in whom his soul delighteth; holy, harmless, undefiled, separate from sinners. He is clothed with uncreated dignity, majesty, and glory. All power in heaven and earth is given unto him. In addition to boundless knowledge, he possesses the tenderest feelings, is full of compassion, sympathy, and love. The whole weight of his character in the court of heaven is in our favor. He understands our cause perfectly, and his infinite skill enables him to present it to the best advantage. He wants not interest in our behalf, for he purchased us at the expense of his own blood.

Look also at the place which he occupies, the right hand of the throne. "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Heb. 10: 12. What good thing will the Father withhold from such an intercessor as this? "Ask of me," says he, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2: 8.

“ Our cause can never, never fail,
For Jesus pleads, and must prevail.”

As our intercessor is ever present at the right hand of the Majesty on high, to plead in person our cause, and is in the highest favor with God, we are encouraged to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. The blood of Christ is available for all who feel their need of it. It possesses the same efficacy to take away sin now as when he expired on the cross. He is a merciful and faithful high priest, and can have compassion on the ignorant; and on them that are out of the way, seeing he ever liveth to make intercession for them. This is the true ground of encouragement for sinners to draw near to God. “All things go,” says Bishop Hopkins, “by favor and friendship in the court of heaven. If we stand upon our own merits and deserts, we shall be shamefully disappointed in our expectations; we have no merit to

take place in heaven, but only the merit of the Lord Jesus Christ."

Consider further the nature of Christ's intercession. Of this the apostle John seems to have had an emblematic view, in his vision of heavenly scenes. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8: 3, 4. Our best prayers are so imperfect that they need the incense of the Saviour's merits and intercession to render them acceptable to God. Should you, in the depths of poverty, go to a wealthy capitalist to obtain a large sum of money to cancel a heavy debt and make you rich, your petition would be rejected with contempt. But should you cover your own worthless name with that of a friend, well known to this capitalist as

immensely rich, and should he himself be there to present your request, and, if necessary, to intercede for you, your petition would be respected, and you would readily obtain the amount desired. As sinners, we are poor and wretched ; our names and characters are worthless ; and our petitions, presented in our own names, cannot be accepted in the court of heaven. Christ, our friend and intercessor, is immensely rich ; he has a name which is above every name. If, therefore, we present our supplications in his name, and through his mediation, and have him to intercede for us, our petitions will be accepted by a God of grace, and we shall obtain all those spiritual blessings which it is consistent for him to bestow. Go, then, to God, in the name of Christ : make large requests ; ask that you may be humble and holy, be filled with the Spirit, be made rich in faith, and an heir of the kingdom. Your request shall not be denied, for Jesus lives to intercede. "Hitherto ye have asked nothing in my name ;

ask and ye shall receive, that your joy may be full." With such an intercessor, how absurdly do those conduct who commit their cause to any created being, however exalted, whether saint or angel. Christ ascended to heaven with the body which suffered, and although no marks of its humiliation remain upon it, still his head, which was crowned with thorns, his hands, and feet, and side, which were pierced with the nails and spear, are before the throne. These are the glorious tokens of what he did and suffered for our redemption, and with them, we may suppose, he pleads with great power and effect the cause of his chosen people. The apostle John, who had a view of the glory of God's inner temple, observes, "I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain." This point is well illustrated by the story of Amyntas and Æchylas, as related by the historian Ælian. Æchylas was condemned to death by the Athenians, and was about to be led to execution. His brother Amyn-

was had signalized himself in the service of his country, and, on the day of an illustrious victory, obtained in a great measure by his means, had lost his hand. He came into the court just as his brother was condemned, and, without saying any thing, exposed his mutilated arm from under his garment, and held it up in their sight. The historian informs us that, when the judges saw this mark of his sufferings, they remembered what he had done, and, for his sake, discharged the guilty brother, whose life had been forfeited.

We are not to suppose, from this view of the subject, that God is harsh and severe in his feelings, and unwilling to bless his people ; this would be highly derogatory to his character as a God of mercy and love. He is infinitely holy, and we, as sinners, cannot approach him, or stand for a moment in his presence, without a mediator. In compassion to us, in our fallen and depraved condition, he has appointed this medium of access to his mercy-seat, and, through the

righteousness and intercession of our great High Priest, we are made the partakers of his holiness, and shall finally be admitted to the full enjoyment of heavenly felicity. "Christ," says Ambrose, "is our mouth, by which we address the Father ; our eye, by which we behold him ; our hand, by which we present ourselves to him ; without whose mediation neither we, nor any of all the saints, can have the least intercourse with God."

It is an interesting consideration, also, that the intercessions of Christ are not employed exclusively for believers. He pleads for sinners. Says the prophet Isaiah, "He bare the sins of many, and made intercession for the transgressors." When justice is about to cut the sinner down, as a barren fig-tree, the Saviour prays, "Spare it this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, after that thou shalt cut it down." When on earth, the Saviour prayed, "Father, forgive them ;" and he offers the same prayer now

at the right hand of the Majesty on high. Augustine says, "Christian men naturally recommend each other to the divine regard; that person for whom no one intercedes, while he intercedes for all, is the true and only mediator."

It is, moreover, a consoling thought, that Christ is an abiding intercessor: "he ever liveth." This should encourage those who have been bold in transgression, and have sinned long and grievously against God, to seek for mercy.

The view which we have now taken of Christ, as our intercessor, renders him exceedingly precious to his believing people. Are you tempted? The Saviour prays that, with the temptation, there may be opened for you a way of escape. Are you walking in darkness? He still prays that the light of the divine countenance may be lifted up upon you. Have you wandered from God? Jesus pleads, that he would heal your backslidings, restore unto you the joy of his salvation, own you graciously, and love you

freely. Are you ready to sink, in view of your unbelief and distractions in prayer? You may still be consoled with the thought that your poor, miserable petitions, going up amidst the incense of the Saviour's merits and intercession, will prevail with God. And now, methinks, you are ready to exclaim, "O, precious Redeemer! glorious Intercessor!" "Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee."

"Take my heart; O, take and seal it,
Seal it for thy courts above."

CHAPTER IX.

CHRIST PRECIOUS TO THE BELIEVER, IN THE GIFT OF THE SPIRIT.

**“I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.”—
John 14: 16.**

“When he, the Spirit of truth, is come, he will guide you into all truth.”—John 16: 13.

CHRIST, as our Mediator, has procured for us many invaluable blessings, which render him peculiarly precious to his believing people. When he ascended up on high, he led captivity captive, and gave gifts unto men. The first and most important of these gifts was the descent of the Holy Spirit, in his miraculous and converting power. The apostle Peter, quoting a prophecy of

Joel, descriptive of this event, says: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh;" and having specified many remarkable effects resulting from this effusion of the Spirit, he adds, "And whosoever shall call on the name of the Lord, shall be saved." Our Savior, in his dying counsel to his disciples, assured them that it was expedient for them that he should go away, that he might send them the Comforter, who should abide with them forever. "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8. And the apostle Peter, in his sermon on the day of Pentecost, declares that "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which

ye now see and hear." Acts 2 : 33. Those remarkable operations, seen and felt on that memorable occasion, were the first-fruits of the Saviour's ascension as our intercessor, and the earnest of a rich harvest of spiritual mercies still to come. The gift of the Holy Spirit is a blessing of great magnitude to this fallen world ; for such is the power of sin, — so firmly wedded is the soul of man to this world, and so obstinately opposed to God and holiness, — that, without this divine agent to produce a new creation, a transformation of character into the moral likeness of God, the whole human family would press on in the way to death, and finally sink to perdition, notwithstanding all the rich provisions for their salvation in the atonement of Christ. Our new creation to a life of holiness, our faith and hope, humility, and love to God, are produced by the operations of the divine Spirit. He not only convinces of sin, and reconciles the heart to God, but forms "Christ in the soul, the hope of glory." Every right de-

sire in prayer is the effect of his gracious influence. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Rom. 8: 26. He discloses to us the wonders of redemption, and begets in the soul those earnest longings and pantings after the living God, which assimilate it to the spirits of the just made perfect in their Father's kingdom. The Spirit discovers to us the glory of the divine character, and opens our eyes to behold wondrous things out of God's law. Our sanctification is the gracious effect of his operations. Enlightened by his heavenly influence, we are able to "comprehend with all saints what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God." To the apostles especially, who were the first propagators of the Christian religion, the gift of the

Spirit was a blessing of the highest importance. The New Testament was not yet written, and they needed this divine agent to enlighten and guide them in publishing to the world this great mystery of godliness. In all ages, the operations of the Holy Spirit have been attended with the most sublime and delightful results. He has produced changes in human character, which have dismantled opposers, and silenced even a scoffing world. On the day of Pentecost, he descended on assembled multitudes with the most unexampled power, rent asunder the deceptive veil of unbelief, broke down the mighty opposition of the heart, and raised thousands from the death of sin to a life of holiness, in a single day. Nor were these wonderful effects of his power and grace confined to the hallowed scenes of Jerusalem. From Christ the apostles had received the commission, "Go ye into all the world, and preach the gospel to every creature." In obedience to this heavenly mandate, they went forth

into the heathen world, and published the doctrines of the Cross in the ears of proud and self-conceited idolaters. The Holy Spirit went with them, and clothed the word with power. Here, again, we behold the same sublime results as marked their footsteps in the Holy Land. Wonderful was the effect of their preaching. The powers of darkness trembled at their approach. Opposition to the truth yielded on every side. Prisons could not contain them. Iron gates opened before them, and bolts and bars gave way under the mighty influence. The Lord of Hosts was with them, the God of Jacob was their refuge. The conquests of divine truth, attended by the Holy Spirit, were wonderful. In the language of Mr. James, "The idolatrous rites were deserted, the altars overturned, the deities left to sympathize with each other in dumb consternation. The lying voice of the oracle was hushed, the deceptive light of philosophy was extinguished, Satan fell like lightning from heaven, while the

ministers of light rose with the number, the order, and the brilliancy of the stars. Opposition only promoted the cause it attempted to oppose; and persecution, like the wind of heaven blowing upon a conflagration, served only to spread the flame. In vain did the kings of the earth set themselves, and the rulers take counsel together, against the Lord. The imperial eagle, collecting all her strength, and rousing all her fury, attacked the Lamb of God, till she too, subdued and captivated by the Cross, cowered beneath its emblem, as it floated from the towers of the Capitol, and Christianity, with the purple waving from her shoulders, and the diadem sparkling upon her brow, was proclaimed the truth of God, and the empress of the world, on that very throne of the Cæsars, where she had been so often arraigned as a criminal, and condemned as an impostor." Nor did the work stop here. The Spirit of God continued his splendid march amidst principalities, and powers, and spiritual wickedness in high places,

94 CHRIST PRECIOUS TO THE BELIEVER,

pouring the light of heaven upon the darkness of paganism, clothing with the beauties of holiness the wretched worshippers of senseless idols, and finally subjugated the then known world to the religion of the Cross.

Nor were the operations of the Spirit confined to the age of the apostles and those immediately succeeding it. During the long reign of papal domination, he kept alive the hallowed embers of piety upon the broken altars of a once spiritual church. What was it which gave to the preaching of Luther and Melancthon, of Zuingle and Calvin, such power to open the eyes, and pierce the hearts, of nations, which had slumbered for centuries amidst the accumulating rubbish of papal abominations? It was the Spirit of God, pouring the light of heaven upon that groping mass of perverted mind, waking the slumbering conscience, and making divine truth like a two-edged sword in the sinner's heart. What was it which made Whitefield like

an angel on the wing, laden with the most precious blessings to the American churches, and which gave to his sermons such a wonderful power over the minds of impenitent men? It was the Holy Spirit, giving to truth a vital energy, and sending it home with a resistless power to the hearts of those who were dead in trespasses and sins. Every revival of pure religion, from the days of the apostles to the present time, and every holy exercise experienced by believers, have been produced by the operations of the Divine Spirit. And now, at this dawning of the latter day, this budding of millennial glory, his power is distinctly felt in awakening the churches from the slumber of ages. Excited by his divine impulse, she is combining her energies, and concentrating her forces, to aid the march of truth to her final and universal triumph. In our own land, especially, and upon some of the islands of the sea, the Spirit of God has made the most signal displays of his power and grace, ever witnessed since

the days of the apostles. These divine refreshings have clothed the church with new strength and beauty, and are, indeed, to the eye of the Christian, the glory of the present age. In the light of God's Word we clearly see that he shall go onward, adding conquest to conquest, until

“One song employs all nations ; and all cry,
 ‘Worthy the Lamb, for he was slain for us!’
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy ;
 Till, nation after nation taught the strain,
 Earth rolls the rapturous hosanna round.”

Such are some of the blessings secured to us by the gift of the Spirit, through the intercession of Jesus Christ. Their value can never be told. Those who enjoy them in all their variety, perpetuity, and richness, must feel the preciousness of Him who bestows them, without money and without price, upon his redeemed people ; and such, surely, will render him thanksgiving and homage through everlasting ages. Oh !

when we attempt to speak of the worth of our ascended Redeemer, we feel the poverty of language, and can only gaze in silent wonder, till these earthly powers, clothed with the vigor of immortality, shall celebrate his praises in the song of Moses, the servant of God, and in the song of the Lamb.

CHAPTER X.

CHRIST PRECIOUS TO THE BELIEVER, IN THE BESTOWMENT OF HEAVENLY BLESSEDNESS.

“I give unto them eternal life, and they shall never perish.” — John 10 : 28.

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” — Matt. 25 : 34.

THE home to which the follower of Jesus is looking forward, and to which he is steadily advancing, is a mansion of rest in heaven. When in this, his final home, he is admitted to the full fruition of God and the Lamb, he will know more in a single hour of the preciousness of Christ, than he had realized in the whole of his weary pil-

grimage through this vale of tears. "In my Father's house," says our Saviour, "are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Into those heavenly mansions all the ransomed of the Lord shall finally enter with songs and everlasting joy upon their heads, and sit down in the presence of the Lamb, who redeemed them, forever and ever. There they shall see his face, and sing his praise, and contemplate with ever-growing delight the wonders of his love, and drink at the river of pleasure which flows at his right hand, forevermore.

The nature, extent, and perpetuity of heavenly blessedness can be known only from the Word of God. "He that believeth on the Son, hath everlasting life." "So shall we ever be with the Lord." "Father, I will," says our Lord, "that they, also, whom thou hast given me, be with

100 CHRIST PRECIOUS, IN THE BESTOWMENT

me, where I am, that they may behold my glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." "A far more exceeding and eternal weight of glory." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." "An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and

cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Such, disciple of Jesus, is your inheritance, purchased and given to you by your ascended Redeemer—rich, glorious, accumulating, and eternal; and when you shall be crowned with glory, honor, and immortality, and, shining in celestial beauties amidst the unfolding glories of the Lamb, you shall survey the vast possession, and shall drink full draughts of bliss from those fountains of living water, then you will realize, as you never can before, the pre-

ciousness of Him who loved you, and see the propriety of that song, which the redeemed shall sing forever, "Worthy is the Lamb."

And now, beloved reader, in conclusion, let me ask, do you discover in Christ that elevated character which the Word of God ascribes to him ; and is he to you the chief among ten thousand, the one altogether lovely ? Do you feel that he has power to rescue your guilty soul from the jaws of the fierce destroyer, and raise you to the noble elevation of the sons of God ; and do you steadily and firmly rely upon him as your Almighty Deliverer ? Do you remember that his piercing eye surveys with awful scrutiny the secret chambers of your heart ; and is it your daily purpose to keep this, his temple, in such a state that no object, offensive to his holy soul, can find a lodgment there ? Do you recognize in Christ an Omnipresent Saviour, not only cheering your soul amidst the buffetings of life, but leading you to a holy circumspection, as

though the high and lofty One who inhabiteth eternity were your constant attendant? Can you fasten your eye upon his infinite holiness as an object of ineffable delight; and does his matchless benevolence awaken in your bosom the most lively emotions of gratitude and praise? Is Christ precious to you as Mediator, God manifest in the flesh? and, while contemplating the wonders of redeeming love, are you constrained to break out with the great apostle in holy admiration, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"? Do you maintain a holy walk with God in life, and rely solely for acceptance with him upon the mediation, righteousness, and intercession of your great High Priest; hoping, through infinite grace, to dwell with him in a habitation made without hands, eternal and on high? If such be your character, and such your prospective destination, I must urge you on to still higher attain-

ments in Christian piety, and beseech you to entertain still loftier views of Him who loved you ; for he is worthy. But look well to this subject, for you have an immense interest at stake, and the heart is deceitful above all things, and desperately wicked. Trust not in forms, nor impressions, nor in empty pretensions to piety. Your religion must possess vitality, or it is worthless in the sight of God. It must lead you to deny ungodliness and every worldly lust, and to live soberly, righteously, and godly in the world—to do justly, love mercy, and walk humbly with God—to pray without ceasing—to hunger and thirst after righteousness—to long and pant for the living God, till you are holy as God is holy, and perfect as your Father in heaven is perfect. “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Then will your peace be like a river, and your righteousness as the waves of the

sea; — your light also will rise in obscurity, and your darkness be as the noonday, for the Lord will be your everlasting light, and your God your glory.

THE SINNER'S FRIEND.

He who on earth as man was known,
And bore our sins and pains,
Now, seated on th' eternal throne,
The God of glory reigns.

His hands the wheels of nature guide
With an unerring skill;
And countless worlds, extended wide,
Obey his sovereign will.

While harps unnumbered sound his praise,
In yonder world above,
His saints on earth admire his ways,
And glory in his love.

When troubles, like a burning sun,
Beat heavy on their head,
To this almighty Rock they run,
And find a pleasing shade.

How glorious he ! — how happy they, —
In such a glorious Friend !
Whose love secures them all the way,
And crowns them at the end.

THE CRUCIFIXION.

WHEN I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head — his hands — his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul — my life — my all.

NOT ASHAMED OF CHRIST.

**I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross.**

**Jesus, my God! — I know his name —
His name is all my trust ;
Nor will he put my soul to shame,
Nor let my hope be lost.**

**Firm as his throne his promise stands ;
And he can well secure
What I've committed to his hands,
Till the decisive hour.**

**Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.**

